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**AN ADDRESS**  
**DELIVERED**  
**AT THE INAUGURATION**  
**OF THE**  
**FACULTY**  
**OF**  
**BRISTOL COLLEGE,**  
**BUCKS COUNTY, PENNSYLVANIA,**

**APRIL 2, 1834.**

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**BY REV. CHAUNCEY COLTON, A. M.**  
**PRESIDENT OF THE SAID COLLEGE.**

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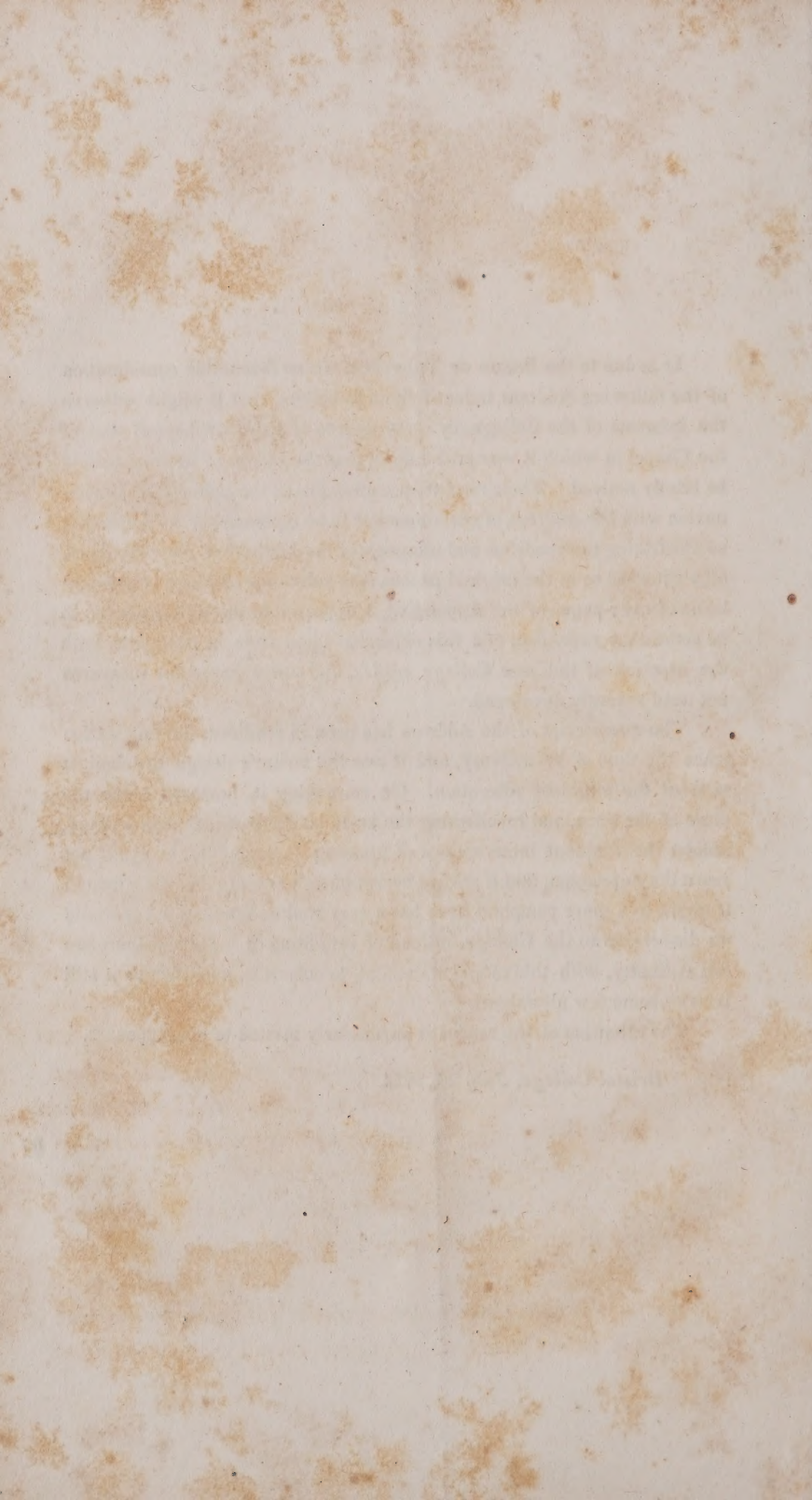


It is due to the BOARD OF TRUSTEES, whose favourable consideration of the following Address induced them to believe that it might subserve the interests of the College, by some degree of publicity beyond that of the Chapel in which it was pronounced, that the reason of its delay should be briefly noticed. Their resolution contemplated the publication, in connexion with the Address, of certain matter to be embraced in the Appendix, as illustrating the condition and prospects of the Institution. Several topics, only adverted to in the original papers, (the substance of which is now embodied in the pages of the Appendix,) it appeared to the writer needed to be somewhat expanded, and this depended upon facts in connexion with the erection of the *new College edifice*, and other important measures not until recently developed.

The manuscript of the Address has been in readiness for publication since the time of its delivery, and it was the writer's design to submit it without the slightest alteration. On re-reading it, however, since the close of the term, and recollecting the haste in which it had been written, amidst the frequent interruptions of pressing College duty, he could not resist the impression, that if printed verbatim, as it was pronounced, (though it might as a mere pamphlet have but a very limited circulation,) it would do dis-service to the College, instead of benefiting it. He has therefore felt at liberty, with this candid statement, to submit it, imperfect as it still is, with some few alterations.

The attention of the reader is particularly invited to the Appendix.

*Bristol College, July 26, 1834.*





## ADDRESS.

THE occasion on which we are assembled demands heartfelt gratitude to God, while the position which we occupy as an infant institution suggests the lesson of modesty. It behoves us to remember, while we consecrate these halls to religion and science, that they are yet young in sacred and classic associations. Those great controlling influences which lift themselves into the upper firmament of thought, and, like the polar light, are always visible, are yet to be collected here. The prospects before us are indeed full of cheering promise and hope; but our work is only begun. We stand upon the threshold, and lest the vista which opens before us, should borrow its light and shade from fancy, we do well to remind ourselves that in every plan of extensive and permanent usefulness, certain elements of substantial and efficient moral power are brought into requisition: *benevolent motive*, inspiring and warming and enlarging the heart; *sound speculative wisdom* and *intelligent forecast* and *enterprise*, in the conception of the plan; *prompt executive efficiency*, and *steady* and *unshaken purpose*, in the accomplishment of it.

Without benevolent motive, a given plan may be fraught with superlative mischief. Without sound speculative wis-

dom and intelligent forecast and enterprise, it may rival the splendour and the permanency of the ice palace of the Russian empress, who

————— did hew the floods,  
 And make her marble of the glassy wave,—  
 ————— a scene  
 Of evanescent glory, once a stream,  
 And soon to glide into a stream again.

Without executive promptness and efficiency, a machinery conceived and arranged with the most consummate skill may be suffered to go into utter derangement. Without firmness and steadiness of purpose, what is skilfully begun, and wisely and efficiently sustained for a time, may close its melancholy history in a catastrophe of ruin.

The leading topic to which attention is invited on this occasion is: **THE STANDARD OF AMERICAN SCHOLARSHIP AND ENTERPRISE IN THE 19TH CENTURY.**

It has been said, with great classical beauty and truth, that “every vista in the ample domain of science should lead to a temple dedicated to the *benefit* of man.” This age of novel speculation has not been quite barren of those minds, whose innate ultraism persists in the perversion of simple and native truth, and the severe maxims of human prudence. The passion of such minds is, to hold every thing in the focal point of illumination till it blazes and burns. The forcible sentiment which has just been quoted has often undergone this process, till in the view of many it is shrivelled down to the idea of merely mercenary and common-place utility. There is a large and comprehensive sense in which we would inscribe the word *utility* upon every classic arch, and upon every swelling dome of science, but it is essentially the same in which we would hear it echoed in the sublimest strains of poetry and the profoundest inductions of philosophy. There is a high and



truly practical sense in which we would bend to it an ear of attention in the laboratory and the cabinet of science, in the college-garden and campus and workshop, but it is the same in which we would listen to it from the *Principia* of Newton, the *Novum Organon* of Bacon, the *Analogy* of Butler, the *Mechanique Celeste* of Laplace. It is the same in which we would open our souls to its inspiration all along the fields of enlarged thought, and cultivated feeling, and refined taste. The age is growing sick of the diluted schemes of education, which have been palmed upon it under the charm of mere utility. They are rapidly floating, and let them float—

*Ad locum umbrarum, nocti, somnisque, soporæ.*

The standard of scholarship demanded by the age and country in which we live, is at once elevated, thorough and practical. Here, in this new world, if the great mass of public sentiment is to be purified—if the tide of ignorance and infidelity and crime is to be stayed—if human nature is to assume its renovated forms,—while a sound and intelligent regard must be paid to what is truly useful,—the flame of cultivated intellect must be permitted to rise and mingle with the source of all mental light and beauty. Here, in this new world, if the storms which are even now gathering blackness are to be beaten back—if the menacing thunders which are ready to break over the citadel of our free institutions, are to be hushed—if, as the ages of coming time roll on, the nations of the earth are to be permitted to gaze upon us, as exhibiting the sublime spectacle of a great and happy and united and educated people, whose God is the Lord;—the standard of Christian scholarship, and the standard of Christian enterprise must be rendered as pure, as elevated, and as thoroughly and truly practical, as the highest capabilities of the human mind and heart, sanctified by religion, and aided

by the brightest age that has yet blessed the Church and the world, can make it.

The country in which the lines of our heritage have fallen to us, is young. Its intellectual resources are yet to be developed, and directed to the great ends of human existence. In the lapse of a few years, more than one hundred millions of minds in this country will demand the guardianship and the blessings of education and religion. What provision for the intellectual and moral sustenance of such an amazing population can be made? Who are the elect spirits on whom will devolve the responsibilities of this great work? Where are we to look for adequate enlargement of thought, and expansiveness of philanthropy? Where are we to search for men of deep mental sagacity and power, affluent in the stores of human and divine knowledge, masterly in reasoning, simple and sublime in eloquence,—men of high-souled Christian enterprise, “valiant and prudent in matters,” who can take their stand on great principles, and look abroad over these thronging millions, and with a lofty magnanimity of sacrifice and disinterestedness, devote themselves to the work of their intellectual and moral renovation? This is the style of Christian enterprise demanded by the age and country in which we live; and there must go along with it, the commanding, moral power of those attainments in science and letters, which belong only to profound and acknowledged erudition, when in connexion with “sound wisdom and discretion.”

Let it not be supposed that a “limited number of eminent scholars, such as were seen at Athens and Alexandria, and in London, in the days of Anne; or even a multitude of learned men in the abstract sciences, such as may now be seen in Paris, and many of the German cities,” would, even in connexion with a much higher standard of philanthropic enterprise than has ever been exhibited by any body of



merely learned men, meet the exigencies of this age and country. We want scholarship *adapted* to the age and country, deeply imbued with the spirit of Christian enterprise. We want minds trained to vigorous and active habits, and to patient and thorough investigation, enriched by all learning, and sanctified by the renovating and transforming grace of God. We want men who have so studied the ORACLES OF TRUTH in connexion with human science and letters, as to have had every energy roused and tasked under *the impulse of Christian duty*,—every power disciplined under the influence of holy motive. We want educated minds, which have been so trained as to feel and know their own resources, and to recognize the paramount obligation of using them in the service of God, and their fellow men. We want men who have so girded on their intellectual panoply, as to move forward like the war-horse on the eve of battle. The field of action in this new world is large, the motives to high achievement powerful.

In determining the measure of responsibility and duty which devolves upon us, it behoves us to study with the deepest sagacity and with the most enlarged benevolence, the actual circumstances in which Providence has placed us, and the means which he has put in our power for blessing the world with a thoroughly Christian literature, and imparting to the scholarship and enterprise of the present and of coming ages, a fresh and undying vigour. We are apt to overlook the influence of circumstances, in the history, both of nations and individuals. And yet, who does not know that they are the hinges of our destiny, under the Providence of God? We are apt to undervalue the moral efficiency of the means, which, as individuals and as nations we may possess, for benefiting the world. Selfishness and timidity on the one hand, and a want of enlarged

and fearless Christian zeal on the other, have left thousands of highly accomplished minds to while away existence in indolent inaction, or in laborious trifling, instead of employing the means which they possessed, for the promotion of the happiness of their fellow-men. Nations have squandered in uses the most puerile, resources of moral power, which, if husbanded and employed aright, might have erected and perpetuated to the latest generation, monuments of wisdom and beneficence. Christianized Rome might have created an era far richer and brighter than her Augustan age. Christianized Rome might have built upon the wreck of her Pagan institutions, and her Pagan literature, a monument of intellectual power, around whose altar, taste and genius and piety would have worshipped throughout all time. Greece, disenthralled by the power of Christianity, and brought under the influence of just views of her circumstances and responsibilities, might have lived to weave in undying song, her enterprises and achievements in the cause of universal philanthropy—might have imparted to her philosophy and her dialectics, a principle of undecaying vigour and beauty—might have sent forth the influence of a pure and dignified Christian literature, to be felt and cherished and perpetuated, wherever there is a human mind to think, or a heart to feel.

The states of modern Europe have possessed, and some of them still possess means, which, if employed under a just and intelligent sense of Christian duty and responsibility, might make the world feel and acknowledge and honour the power of sanctified intellect, tasked in the service of humanity and of God. The literary institutions of modern Europe, if adapted to the age, and thoroughly pervaded by the influence of religion, might send out a hallowed influence to cheer and bless the millions of her wretched pea-



sanctuary,—to elevate to the proper dignity of christianized man, the thousands whose rank secures to them the privilege of degrading humanity to the tame and groveling pursuits of pleasure—and the thousands more whose avarice binds them to the narrow and selfish interests of secular gain. The literary institutions of modern Europe, with their garnered treasures of mind, their scholars,

“Who have ranged the broadest circles intellect hath run,”

their old and time-honoured foundations, possess means, which, if in a high sense consecrated to God in the service of humanity, might regenerate the old world, and pour the light of an illustrious example of faith and duty upon the new.

But it becomes us rather to study our own circumstances, and gauge our own resources. Our existing and rising Colleges have an immeasurable responsibility devolved upon them, in reference to the standard of scholarship and enterprise demanded by this age and country. It has been said with truth, that these institutions are, by the Providence of God, placed “in the very centre and focus of those means which are to renovate the world.” Some of our older Colleges and Universities, were brought into existence during that early period of the history of this country, when the souls of men were on fire with the spirit of heroic achievement. They have grown with the growth, and strengthened with the strength of a great nation. They have witnessed the peopling of a new world.

Commencing their career of usefulness in the fresh and invigorating atmosphere peculiar to the first age of the American colonial history, and under the direction of scholars and divines, who were the lights of science, and the angels of the Churches in this western hemisphere, they produced a style of scholarship, and a habit of practical and efficient action in

their alumni, admirably adapted to the exigences and wants of the population.

The undergraduate course of the first Colleges and Universities of this country embraced a range of scientific and literary studies which has been, and still is, a matter of astonishment to the superficial among us. This course was so deeply imbued with Christian teaching, and so thoroughly pursued, that it could not, and did not, fail to produce men of strong nerve, of rare and ripe attainments, and of almost apostolic self-denial and enterprise, in promoting the great interests of religion and civil liberty.

One of the first scholars and divines of that period, speaking of the earliest of these institutions, (founded in 1638,) and which has since graduated nearly *six thousand* alumni, says, "the ends for which our fathers did chiefly erect it were, that so scholars might there be educated for the service of Christ in the work of the ministry, and that they might be *seasoned in their tender years with such principles as brought their blessed progenitors to this wilderness.*"

We owe it chiefly to the judicious position taken by our first Colleges and Universities, in reference to their standard of Christian scholarship\* and enterprise, that so much was done, and well done, in laying the foundations of our free and happy institutions; that, in combining and controlling the elements of intellectual and moral greatness in the infancy of this nation, so much was achieved for the honour of religion and humanity. The great men who occupied the

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\* What would the students of our day think of being called, during the Junior and Sophomore years, as the classes of these first Colleges were, a century and an half ago, to translate in the chapel, at morning and evening prayers, from Hebrew into Greek from the Old Testament, and from English into Greek from the New? What would our candidates for the first degree think, of subjecting themselves to a rigid and critical examination for three weeks, by such men as John Cotton, whose familiarity with the Hebrew, Latin, and Greek, enabled him to converse and conduct his examinations with the utmost fluency in those languages?



chairs of those Colleges well understood the circumstances in which they acted ; they understood, moreover, the propositions : KNOWLEDGE IS POWER : HOLINESS IS POWER : KNOWLEDGE AND HOLINESS COMBINED ARE MIGHTY THROUGH GOD. They saw and felt that they were employed in a great work, and their students saw and felt it too. Colleges rising up amidst the wilderness of a new continent, under the religious teaching and the intellectual drilling of such men as Dunster, and Locke, of Chauncey and Johnson, of Holyoke and Cutler, of Dagget and Cooper, of Edwards and Wither-  
 spoon, and Smith, and Blair, and Leaverett, and Oakes;—Colleges, under the auspices of such minds, founded in the prayers, and cherished by the beneficence of thousands on both sides of the Atlantic, who could see “far off,” and who felt it an honour to live for coming generations : Colleges thus constituted, and nursed, and built up, could not fail to exercise a controlling influence over all the great interests connected with the destinies of this country. It is a feature of deep interest in the history of those memorable times, and those early literary institutions, that such a style of religious teaching was adopted as inculcated and enforced the pure doctrines of the Gospel from the beginning to the end of the course of liberal education, and urged upon every student, *under the solemn sanctions of religious duty*, the responsibilities of educated mind to the world, to the Church, and to God. This, let it be observed, is a circumstance which accounts for the fact that such numbers of the first graduates of Harvard, and Yale, and Nassau Hall, and William and Mary, were men who exemplified in real life, so much that adorns and ennobles and dignifies humanity. They were scholars whose attainments would do honour to any age, whose vigorous and practical habits of thinking and acting, whose fearless intrepidity in daring and doing what became them as edu-

cated and Christian men, placed by Providence in peculiar circumstances, and possessed of rare facilities for usefulness, read to us a lesson which, if understood aright, will afford us important aid in determining the measure of our duties. We do well to remember how education was begun in this country. It is profitable to remember the well-directed enterprise, the sound discretion, the piety, the deep and intelligent forecast, the largeness of heart, the untiring perseverance of our forefathers, who, in laying the foundations of those institutions, and adapting their course of studies and discipline to the circumstances of that period and to the ages following, have left us an unspeakably valuable and instructive legacy of wisdom and benevolence.

How may we, in the light of their example, so seize upon the features of the present and coming ages, as at once to come up to the measure of our responsibility, especially in the establishment and endowment of the new Colleges which are to aid in supplying the wants of the yearly increasing millions of our population? The existing Colleges send out from their halls annually more than one thousand liberally educated young men, to fill the high places of influence, to give tone to public morals, to elevate the standard of national enterprise, to enlarge the boundaries of thought:—These, and such as may be trained in our new Colleges, cannot but be viewed as combining in themselves a moral power which, if well-directed, will produce stupendous results in the future history, not of this country only, but of the world. In solving the problem of duty in reference especially to our new literary institutions, we must not for a moment forget, that *as a nation we are yet young*. It is a mistake, and one which chills the warm life-blood of that enterprise which is peculiar to our actual circumstances, that *we are mature*—that we have “already attained.” What is a century and an half of



feeble colonial history, during which the germ of political liberty was unfolding itself, and the elements of a newly constituted society coalescing? What is scarcely more than half a century of independent national existence in the development of the resources of a country like ours, unrivalled under the whole heaven in its means of swelling the tide of human improvement and human happiness? There should be no mistake here. We are, as a nation, passing through the period of early youth. We ought to concert our enterprises of usefulness, and go steadily forward in the accomplishment of them, with the unshaken conviction that we have still to do with *foundations*, and that the glory of laying the top-stone of the edifices we are rearing on the soil, wet by the tears and consecrated by the prayers of the PILGRIMS, is reserved for millennial times and millennial spirits. Living within the walls, or in the near vicinity of our great cities, and perhaps failing to observe with what characteristic enterprise they are extending, on every side, the industry and wealth of their teeming population, we are apt to forget that we are placed, by the providence of God, in circumstances, with reference to our present and future history, which impose upon us not so much the duty of reformers, as that of patient and faithful labourers in the fields now open to us, and of projectors of new enterprises, which, for centuries upon centuries to come, may, with the growth of this mighty nation, accumulate power to bless its thronging millions, and impart new and more efficient impulses to the onward movements of civil liberty and science, and religion in both hemispheres.

I hold it to be obvious, unclassical as it may appear to some delicate and timid spirits, that in this youthful country, the 19th century, and especially the first half of it, through which we are now passing, is a period singled out, by the

providence of God, *as an era of hallowed enterprise, an era of high, laborious, and self-sacrificing effort.*

What, in founding a new College at this important and interesting crisis of our country's history, with the light of all the past before us, and the stirring motives of the present to inspire us, and the bright horoscope of the future to animate and cheer us, is the measure of our duty?—I do not ask how we may humour the sickly and mawkish taste of the age, by attempting to dilute our literature, and by training our students to feeble and desultory habits of thought, because such habits may seem to be, for the time, in fashion. I do not inquire how we may so organize this institution, as to make ample provision for the labour-saving machines of intellect, which have come into popular use during the last few years.

The great principles of solid education, founded in true philosophy, and corroborated by all experience, must be retained. We ought, indeed, so far to hold in abeyance every prejudice in regard to what is new, as to allow it a just and intelligent estimate. It should not, however, be forgotten, that there are grave and serious difficulties in doing this at a period in which “the love of innovation is vastly an overmatch for a blind regard to authority and antiquity.” We have need of the most exemplary caution, lest, in detaching ourselves from what is absurd and erroneous in former opinions, we may abandon the true with the false, and admit features and principles which have no other recommendation than novelty. We have also, to guard on the one hand, against that mercenary version of utility in education which would turn every thing into dollars and cents; and on the other, against that effeminate sentimentalism which so often enervates the intellect, and paralyzes the usefulness of our most gifted young men.



Our hearts cannot but dilate with swelling emotions of gratitude to God, in view of the auspicious circumstances under which this Institution opens its halls as a College. The peculiar advantages which it enjoys, of a healthful and vigorous organization, in regard to intellectual, physical and religious culture, it is believed, cannot fail to commend it to practical men, to the Church, to Christian parents, to men of sound learning and pure patriotism every where. Its course of studies is eminently Christian and classical—severely and thoroughly scientific. As to the fidelity and success with which instruction is imparted, it may, and does challenge the most faithful scrutiny. We anticipate, indeed, that it may be said by some who mean well, and by others who have sinister motives, that this College is young. I bless God that it is so ; *that* is in keeping with the spirit of the age, and the circumstances under which we are to earn for it a place in the affections and prayers and liberal beneficence of those, who love and honour the ways of Christian well-doing, and the achievements of Christian enterprise. Besides, it is well known, and extensively admitted, and is beginning deeply to be felt, that that species of enterprise which is so essential to success in active life, and which is so important in a thoroughly liberal and available education, is imparted in a tenfold measure to the students of a young and rising College. They breathe the very spirit which brought it into being, as a blessing to the world.—They feel in their inmost souls the thrilling power of those motives which inspired the founders of the Institution, whose walls are rising, and whose classic shades are extending and deepening, whose library and cabinet and laboratory are yearly becoming enriched for their sakes, and for thousands and thousands more, who will with them honour the earliest years of their Alma Mater, as in some respects among the

most memorable of her career of usefulness. Students of the first graduating classes of such an institution become familiar with the means by which the moral elements of a great enterprise are combined and directed, with the signal instances of divine favour toward it,—the manner in which prejudice and hostility are disarmed;—they learn to gauge the power of opposition—to see how it elicits and nerves the energies of good men to higher and steadier and nobler effort;—they see how powerless even the shafts of slander and calumny become, when directed against the shield of such a cause. They cherish an *esprit de corps* which is seldom or never found in such integrity and disinterested fervour elsewhere,—they are in general more deeply and faithfully studious, and when the standard of scholarship is high, and the range of classical and scientific studies extensive and judicious, and the religious spirit fervent, they graduate, not only with rare and valuable attainments, but with large and solemn views of Christian obligation, and with such a measure of that moral magnanimity which enters into the conception and accomplishment of plans of practical and enduring usefulness, as leads them to undertake and achieve what, to feebler spirits, would seem at least of dubious issue, if not utterly beyond the range of possibility.

Witness the first alumni of Harvard and Yale, of Dartmouth and Williams, of Union and Bowdoin, of Middlebury and Brown, of Columbia and Rutgers, of Jefferson, of Washington, of AMHERST.—Let not the emphasis with which I utter the last, subtract one tithe from what is due to the scholarship and enterprise of the first classes of other institutions. I feel the stirrings of an honest pride and an undissembled gratitude, at the mention of a college whose infancy was cradled amidst the songs and battle-shout of Zion, whose first lisplings were the prayers of faith. I feel, in the



tremulous motions of my inmost soul, the inspirations of that cheering watch-word—ONWARD! I see the answer of that prayer of faith in the accomplished scholarship of Maxwell, and Leavitt, and Edwards. I see it in the practical efficiency of those first graduates of Amherst, who are to be found in the van of all the important movements of Christian beneficence. I witness it in the pastoral fidelity and the fervid eloquence of her sons throughout the New England Churches; in the success of those who have entered and who honour, the secular professions throughout the country; in the rich and blessed triumphs of the cross, which have been won by those who, as pioneers and heralds of salvation, have spread themselves through the great Valley of the West. I witness it in the burning missionary zeal of Bridgeman, and Perkins, and Tinker, and Chapin, and Jones, and Riggs, and Lyman;—the record of whose enterprise and self-denial, and of whose fitness for the work assigned them, will be embodied in the history of redeemed nations. The Nestorians of Persia will record it with that of Martyn; it will be read in the trophies won for the Son of God from among the millions of China and of Hindoostan, with that of Morrison, and Buchanan, and Ward; it will have a bright and enduring record in the annals of evangelized and renovated Greece with that of King, and Robertson, and Hill; it will be proclaimed, while “distant nations catch the flying joy,” from the Christianized islands of the Northern Pacific, in connexion with the cherished and honoured names of Richards and Thurston.—The institution to whose first graduates I have stopped for a moment, to pay this spontaneous tribute of affection and honour, is now, in the mantling freshness and vigour of its youthful enterprise, sending out classes of *sixty* or *seventy* annually, to fill the great trusts of society at home, and to herald the gospel of the blessed

God to the remotest districts of paganism. That institution struggled four years for its corporate seal in the Legislature of one of the most enlightened and College-nursing States of the Union; built the walls of its first College edifice with the mites of a hallowed charity, cemented by the prayers of the people of God, and endowed its library and Athenæum, its cabinets and its laboratory, with the offerings of those who well understood the securities of the Bank of Christian Faith, *and were willing to make large and liberal investments.\** From the history of that institution, whose yet richer endowments have been in the blessings of the Spirit of God, we may, on the threshold of the work before us, derive invaluable lessons.

Let every stone in our foundation and superstructure be laid in faith and in the fear of God. Let every effort

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\* Amherst College is chiefly under the auspices of the Congregational and Presbyterian Churches. It is, however, in the most Christian spirit, open to students of every denomination. It was established in 1821, under the Presidency of the Rev. Zephania Swift Moore, D.D., and was incorporated by the Legislature of Massachusetts in 1825. Dr. Moore closed a life of singular usefulness in the cause of religion and learning in June, 1823, and was succeeded by the Rev. Heman Humphrey, D. D., who has since filled the office with distinguished ability and success. Five large College buildings have been erected, each four stories in height; four of them containing, each about thirty rooms for students, and the fifth comprising a large Chapel, library-room, two rooms for Mineralogical Cabinet and Philosophical Apparatus, a spacious rhetorical chamber, four recitation-rooms, and commodious rooms for the chemical and philosophical lectures and apparatus. In 1832, \$50,000 was raised from the alumni and friends of the College. A part of this has been appropriated to the payment of debts which accrued in the erection of the buildings, and the remainder to other purposes. In 1833, the College received from Europe philosophical and chemical apparatus and books to the value of \$8000. The apparatus is now one of the most valuable and select in the country. The various libraries received an addition of about four thousand volumes, principally standard works in the English, French, Italian, Latin, and Greek languages. The College has a permanent fund of \$30,000, raised in the infancy of its history with a view to aid "promising and pious students in a course of preparation for the ministry." It has received several valuable bequests from year to year, and may now be said to be richly and permanently endowed.

put forth in behalf of this Institution be in singleness and largeness of heart. Let us act under the profound conviction that we are accomplishing a work which is to bless the present and coming generations of the Church of God. Let nothing be tamely or feebly done. To found and rear and endow a Christian College, to earn for it a place in the affections and prayers of millions, and an honourable and enduring record in the annals of a purified national literature ; to found a College on a permanent basis, and earn for it a commanding reputation for deep and thorough scholarship, for enterprise “no whit behind” the age, and for firm and salutary discipline in government, and whatever strengthens and embellishes the character of the student and equips him for the high duties of life—this is no every-day work. *It behoves us to take in the whole idea*, and in the attitude of a faith that is unwavering, and of an humility that is solemn and reverential, and of prayer that sends up its incense unceasingly before the throne of God, to adjust our powers to the duties before us.

As a College of the Episcopal Church, this Institution must and will drink deep of her pure fountains of truth—will partake largely of her catholic spirit, of her love of order, and, we trust in God, of her love of immortal souls and zeal for their salvation, even to the ends of the earth—will train its students, to feel that they live for higher and larger and nobler purposes, than to ring changes upon the *shibboleth* of party, or to thread the labarynth and narrows of sectarianism. This Institution opens its halls at the very moment when a powerful impulse is given to all the great movements of Christian zeal and philanthropy ; when, by events the most auspicious, the cause of Christian missions in the unmeasured fields of the West of our own country, and the whitening fields of the heathen world, are opened to the apostolic enterprise of the Church.

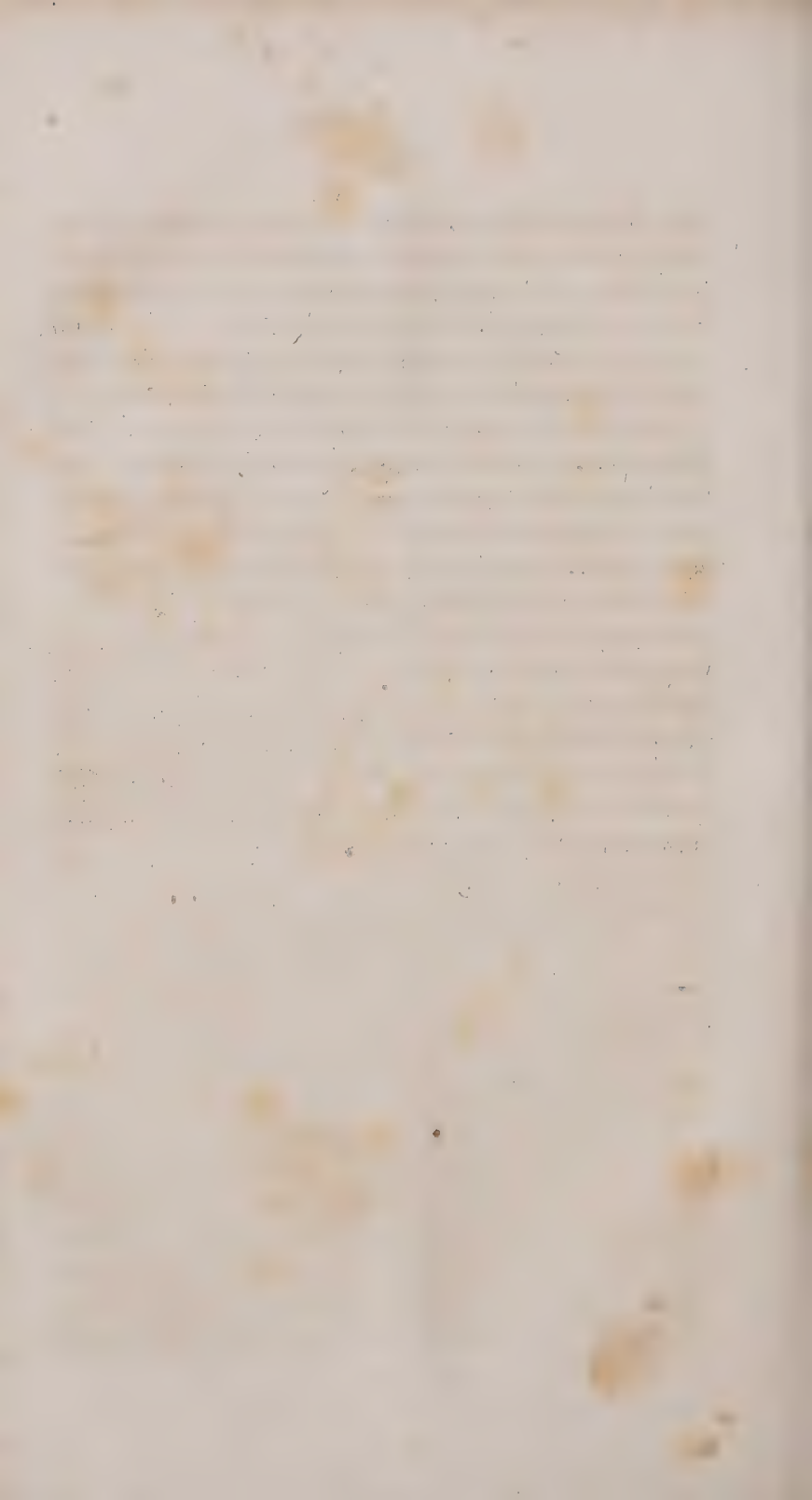


Let us do all honour to the divine sentiment of the motto over the device of our corporate seal : PRAY YE THE LORD OF THE HARVEST, TO SEND FORTH LABOURERS INTO THE HARVEST.—The device itself is in beautiful keeping with the sentiment, and with the missionary and apostolic character of our Church :—A BIBLE—AN OPEN PRAYER BOOK—AN OLIVE BRANCH lying upon full and exuberant WHEAT SHEAVES, gathered and bound as in the time of harvest. May the students of this Institution ever honour the sentiment, whether they shall be called upon to spend their energy and zeal amidst the abominations of paganism, to minister at the altar of religion at home, or to carry the example and influence of cultivated minds and philanthropic and sanctified hearts into the walks of busy secular life.—Be it our work to train them all for God, to educate them both for time and for eternity ; that as Christian students they may, during their whole course, look up with docility and faith to the GREAT TEACHER OF RIGHTEOUSNESS. In human science, let the magnificent truth of Bacon, be incessantly inculcated: “Prospectationes fiunt a turribus aut locis præaltis, et impossibile est ut quis exploret remotiores interioresque scientiæ alicujus partes, si stet super plano ejusdem scientiæ neque altioris scientiæ veluti speculum conscendat.”—And while the students of this Institution learn, under the impulse of the most inspiring motives, to follow out the spirit of this truth, let them learn to count all things but loss for the transcendent *excellency of the knowledge* of Christ Jesus their Lord,—each, for himself adopting the sentiment and the language of one, who is studying and investigating and living for his *whole* being :—“*in eternum studeo—in eternum exquiro—in eternum vivo.*”

Under such a discipline of motive and in a College whose intellectual and physical work-shops are so nearly contiguous

that the cheerfulness of busy and useful industry, in the hours of relaxation from study, ministers a constant rebuke to indolence, and imparts healthful excitement and direction to all the active faculties—we may reasonably look for young men, who will come up to *the standard of scholarship and enterprise demanded by this age and country.*

And now, in conclusion, allow me to say,—if this Institution is to stand for ages, a monument of the large and disinterested benevolence, the practical wisdom and steady and holy purpose of its founders,—if it is to send forth men of powerful and accomplished scholarship, and firm nerve and sanctified enterprise, to fill the responsible and solemn trusts of religion and science and legislation—we must be modest and wise enough to husband our resources frugally—to adjust our energies to the incipient stages of a great work judiciously, and to address ourselves with all fidelity and faith, to the duties of *endowing it and building it up,—laying its stones with fair colours, and imparting to it stability and strength.*





## APPENDIX.

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THE following pages, appended to the Address in accordance with the request of the Board of Trustees, are republished principally from a series of articles by the author, which appeared in the Episcopal Recorder soon after the College received its charter. The object of these articles, (which in the present connexion have received some modifications and additions,) was to invite public attention to the Institution, as a College peculiarly Christian in its organization, commending itself to the Episcopal Church especially, and to the friends of sound learning and religion every where. In the notes and extracts from the College laws, such information may be found as will answer the inquiries of any who design to apply for admission to either department at the commencement of the Autumn or the ensuing Spring Term.

The deep interest felt throughout the Episcopal Church of this country, in those literary institutions in which liberal and sound learning and intelligent and fervent piety are cherished, in connexion with her pure and Scriptural worship and a high standard of Christian enterprise and self-denial, may be accounted an earnest and pledge of the generous and cordial sympathy with which they will regard not only the present auspicious crisis in the history of *Bristol College*, but its future progress and usefulness.

This important and rising institution is now invested with the fullest college privileges by a bill of incorporation, which having received the signature of the Governor of this Commonwealth, has become a law.

The second section of this bill enacts, "*That the said College shall for ever hereafter be called and known by the name of BRISTOL COLLEGE.*"

The fifth section is as follows: "*The President and Professors of the said College shall have power to grant and confirm, in concurrence with a quorum of the Board of Trustees, such degrees in the liberal arts and sciences, or such branches thereof, to such students of the College or others, whom by their proficiency in learning or other meritorious distinction, they shall think entitled to them—as are usually granted in other Colleges and Universities, and to grant to such graduates such diplomas or certificates under their common seal as may authenticate and perpetuate the memory of such graduation.*"

This Institution may now justly be considered as possessing advantages which will entitle it to rank among the Colleges and Universities of the country. The present number of students connected with the several departments of the institution, is about *eighty*. The course of College studies embracing four years, is as elevated, thorough and extensive

as in the Colleges of the eastern States. The location is one of singular beauty, and of great exemption from the temptations usually incident to College life. *Manual labour*, as a specific requisition, of the Corporation and Faculty, fills up a part of the intervals of study, and is found greatly to contribute to the health and energy of character of the students.

The peculiar religious advantages of this College present a feature of great interest. The President sustains the relation of *pastor* to the students and families connected with the institution. The Faculty as a body recognize also the obligations and duties of religious guardianship over the students. At the Faculty meetings of each week the religious state of the College and the spiritual interests of individual students are made subjects of inquiry and prayer in connexion with their progress in study, and their faithfulness in business in the manual-labour department.

The weight of religious influence on the part of a large number of pious students who are studying for the ministry, should be regarded as of very precious account in this estimate. Of the whole number of students, it is hoped that between fifty and sixty are truly spiritual in heart and life. Several of these appear to have been brought to a saving knowledge of the truth, since their connexion with the College. The greater part of those who are regarded as truly pious, are now communicants in the College Church. The exemplary, and in many instances, deeply serious deportment and spirit of the remaining part of the students, afford the most animating promise.

The moral power and efficiency already possessed by this College, and beginning to be exerted in the promotion of the most cherished objects of beneficence in the Church, may be in some degree illustrated by the doings of its infant Missionary Society, which is auxiliary to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States. A course of monthly missionary lectures in connexion with the general subject of Christian beneficence, and the responsibilities of the Church in the nineteenth century, was commenced soon after the organization of the institution. These lectures are especially designed to promote and cherish an intelligent and scriptural missionary spirit, among the students and the other members of the congregation of the College Church. The Missionary Society was organized on the first Monday evening of December. *It will this year contribute to the cause of missions in the Church, more than \$300.*

By an article of the constitution of this Society, seventy-five dollars are annually to be paid to the Treasurer of the Episcopal Education Society, to found a scholarship, to be called "The Missionary Scholarship of Bristol College." This is designed to support some student who has devoted his life prospectively to the missionary work in a foreign field, and who is prosecuting his studies with this view. May not the friends of education and religion—the friends of this institution, which has been founded in the prayers and faith of the Church, look forward to the time when this infant Missionary Society, which is springing up as a vine, to cluster about its walls, shall not only be training a young missionary disciple for the field, within those walls—but actually supporting one missionary in his self-denying and holy work, and sending forth many others. This will, under Providence, depend greatly upon the prayers, and the prompt and liberal aid which the College may receive at this important crisis of its history. We are even now forcibly reminded of the language of the

sons of the Prophets, to Elisha,—“*The place where we dwell is too straight for us.*”\*

In the infancy of this institution, the importance of its being placed upon a permanent chartered basis, as a College, appeared obvious to its friends. The whole organization, therefore, was collegiate. It assumed, however, until it should be fully invested with the immunities and powers of a College charter, the more modest style of a “Collegiate Institution.” The fact of its having now received, so early in its history, a charter which gives it a basis on which we may build with the most animating prospects of permanent and extensive usefulness, cannot fail to be appreciated—not only by men of mature and ripe scholarship, but by all who would see it exempt from the contingencies of an ephemeral school.

The founders and friends of this College do not in any wise dissemble, that it has been their steady object to consecrate it to the interests of sound learning and religion. They believe that the profoundest and most truly philosophical and practical views of a liberal education, must recognize

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\* Such has been the number of applicants for admission, (between eighty and ninety,) beyond the accommodations of the present College edifice, that the Board of Trustees, at a recent meeting, resolved upon the immediate erection of an additional building—PENNSYLVANIA HALL. This is now in a state of the most rapid progress. Commodious recitation and lecture-rooms, and the study-rooms and dormitories of one section of the edifice, are expected to be in readiness for occupancy at the commencement of the ensuing term, on the first of October. The completion of the entire plan of this edifice, (designed by a distinguished architect of one of the neighbouring cities, with great classical simplicity and taste, and with a studied reference to the adaptation of every part to College purposes) will be deferred until the next summer, when it is hoped the liberality of the friends of the institution will also place it in the power of the Trustees to lay the foundation of a NEW COLLEGE CHAPEL. This it is intended shall be the centre of an extensive building, corresponding with the edifice now in progress of erection.

Is it too much for us to hope that the Chapel of a College, which is rising with such unequivocal promise of usefulness shall, like ROSSE CHAPEL and KENYON COLLEGE, [Lady Rosse and Lord Kenyon,] bear the name of some munificent friend of learning and piety in the Church? There is surely no way in which an individual may perpetuate—we will not say the vain-glory of a posthumous reputation for largeness of heart earned only in the hour when the wealth of its idolatry can be no longer worshipped—there is no way in which a living or dying *Christian*, holding his earthly treasures as a steward of God, and “seeing far off,” can leave a memorial of such *ending* perpetuity—of such ever-accumulating and immeasurable usefulness, as in the endowment of a Christian College.

And we are ready to ask here, shall not the munificence of Girard, which has been heralded the world over—(we will not take upon ourselves to scrutinize the motives which induced him explicitly to exclude the ministers of religion, and impliedly all religion and religious teaching, except that of nature, from his institution)—shall not the dying bequests of one whose sepulchre has been already garnished almost as one of the righteous, and whose name is to have an urn in the hearts of widowhood and orphanage throughout every succeeding age—shall not the bequests of such an individual provoke some Christian, whose coffers the blessing of the Lord hath filled, and whose heart and hand he hath opened, to become the honoured benefactor of this institution?



the fact that "the fear of the Lord is the beginning of wisdom." It is a point of justice also, as well as Christian candour, that it should be understood to be an Episcopal College. It is open, however, to students of all Christian denominations, and, in this sense, may justly be regarded as an institution of *general education*, deserving the confidence and influence of all intelligent friends of learning and religion. But its Faculty of government and instruction, are all of the Episcopal Church. Its founders and early patrons are of the Episcopal Church. It must, therefore, stand before the public as an Episcopal institution, and look for its endowment and support, chiefly to individuals and families, connected with the Episcopal Church.

The course of instruction and study, as at present modified under the charter, it will be perceived, is thoroughly pervaded by Christian teaching and influence. "The method and degree in which the Holy Scriptures are studied as a text book, are calculated to bring, and to keep the minds of students under the precious influence of the truth of God, in all their literary investigations." It is a scriptural course, and especially designed to be such, with a view not only to the subsequent professional reading of those who are preparing for the general and diocesan seminaries, but also for those who have an ulterior view to the secular professions. Thus students who pass their under-graduate course in this College, are enabled to unite with the best literary and scientific education, that knowledge of the sacred Scriptures which may be admirably improved, but which is seldom adequately attained by such in the active and hurried business of subsequent life. While, therefore, this College affords peculiar facilities for those who are studying with reference to the ministry, it offers great attraction to Christian parents and others, who in any degree appreciate the value of scriptural instruction, and the security of Christian and Pastoral guardianship.\*

Whatever may be said of College degrees,† it is a point fully established

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\* 9. It shall be incumbent upon the Faculty to exercise a mild, parental guardianship over the students; and, so far as possible, to substitute a moral power over the heart, as a principle of order, in place of the fear of punishment, so that the penalties of the law shall fall only on those who yield not to purer and better motives, and are not influenced by a regard to character, by filial gratitude, by the love of excellence, and a high religious sense of duty to God.

10. The President shall sustain the office of Pastor to the students and families of the institution, who shall together constitute an Episcopal congregation, worshipping on the Lord's-day and on other occasions in the College Chapel.—*Laws of Bristol College, Chap. II. Sec. IX. X.*

† The following is the prescribed course of instruction and study, for a bachelor's degree, at this College:—

#### STUDIES PREPARATORY TO THE FRESHMAN CLASS.

Each student presenting himself for admission to the Freshman Class, will be expected to sustain a critical examination on the following subjects and authors:—

Grammar of the English, Latin and Greek Languages, Cæsar's Commentaries, iv. books, or the Latin Reader; Virgil, Sallust, and Cicero's Select Orations; Greek Reader, or Græca Minora; Quantity and Scanning in each language; Modern Geography, and Arithmetic.

by enlightened public opinion, in this and other countries, that as authenticating and perpetuating the fact of regular collegiate graduation, such

# COLLEGIATE STUDIES.

## Freshman Class.

CICERO on the Immortality of the Soul. Stewart's Select Classics, Vol. I.  
LIVY, V. BOOKS.

GRECIAN AND ROMAN ANTIQUITIES.

COLLECTANEA GRÆCA MAJORA. Xenophon. (Cyrop. and Anab.)

PLATO'S PHÆDO. Stewart's Select Classics, Vol. II.

SEPTUAGINT. Book of Daniel.

ALGEBRA AND GEOMETRY.

NEW TESTAMENT. (Exegetical Reading in Greek.) *St. Matthew's Gospel*—Christ's Sermon on the Mount—*St. Luke's Gospel*, chapters xviii. xix. xx. and xxi.—Crucifixion and Resurrection of Christ, chapters xxiii. and xxiv.

Exercises in Elocution, Double Translation, and English and Latin Composition, during the year.

## Sophomore Class.

HORACE.

GRÆCA MAJORA. Hesiod, Herodotus, and Thucidides.

SEPTUAGINT. *Mosaic History*—(Genesis, and Exode of the Israelites.)

TRIGONOMETRY. Descriptive Geometry and Surveying.

CICERO DE ORATORE.

NEW TESTAMENT. *Acts of the Apostles*—Conversion of Saul of Tarsus, chap. ix.—St. Paul at Athens, chap. xvii.—St. Paul's defence before Agrippa, chap. xxvi.—*Epistle to the Galatians*—*Epistle to the Ephesians*—*Revel. St. John*—Epistles to the Seven Asiatic Churches, chapters i. ii. iii.

RHETORIC. Whately, with Lectures on Oratory.

HISTORY. By subjects, and with lectures.

Dissertations in English and Latin, Forensic Disputes and Declamations, during the year.

## Junior Class.

REVIEW of Selected Odes and Epodes of Horace, and Art of Poetry.

POPE'S ART OF POETRY, in English, (critical reading.)

LOGIC. Whately—with Lectures.

GRÆCA MAJORA. Longinus, Aristotle, Plato, and Homer.

SEPTUAGINT. *Isaiah*, and selections from the *Psalms* and *Minor Prophets*.

CONIC SECTIONS and DIFFERENTIAL CALCULUS.

NATURAL PHILOSOPHY. Mechanics, Hydrostatics, Pneumatics, Magnetism, Optics, and Astronomy.

\*FRENCH. Charles XII—Bossuet's Funeral Orations.

NATURAL THEOLOGY. Paley.

TACITUS. History, de Mor. Ger. and Vita Agricolaë.

EVIDENCES OF CHRISTIANITY. McIlvaine.

CICERO DE OFFICIIS.

CHRISTIAN ETHICS. NEW TESTAMENT.

Dissertations in English, Latin, and Greek, Forensic Disputes, and Original Declamations, during the year.

## Senior Class.

\*HEBREW. Stuart's Grammar and Chrestomathy.

\* When the Professor-elect of Hebrew, Latin and German shall have entered upon his duties, it will be optional with the Junior Class to study French or German; and with the Senior, German or Hebrew.

degrees are and will be regarded as good evidence, until the contrary be shown, that the scholars whose name they bear, have been liberally educated. The scholar who receives a degree at the close of a regular course of collegiate education, has a decided and unequivocal advantage over him who enters upon professional study or professional duty, without one. Objections so often urged to this position, are contravened and set aside wholly by the slightest reference to the actual state of opinion and sentiment in every well-educated community. An entire new order of sentiment must obtain, among educated men; their literary associations must be utterly broken up, and their college reminiscences be entirely obliterated—especially if they have sons to educate—before they can overlook the advantages of a degree from a chartered College, in which the atmosphere is pure, and where religion goes hand in hand with science. It avails nothing to say that individuals have risen to usefulness and distinction, by the self-sustained energy and ardour of genius, without ever having seen the walls of a College—that others, with only moderate powers, have, by diligence and perseverance, held on their way till, in their course of usefulness, they have far surpassed those who had enjoyed the rarest advantages of a liberal education. All this may be freely admitted. Still, an extensive and thorough collegiate education and the degrees in course, can never, with sound and well-judging minds, fail to be appreciated, especially in an enlightened college-nursing community.

It is admitted on all hands, that a course of liberal and severe scientific and literary studies is essential to the successful investigation of legal science and jurisprudence, and that young men who are preparing for the bar or the forum, who willingly, or from the necessity of circumstances, fail to avail themselves of such a course, enter upon their career under acknowledged disadvantages. The importance of a full under-graduate course for those who are designed for the medical profession is admitted to almost an equal extent. The value and importance of such a course is seen, not only on account of the knowledge attained, but of the intellectual discipline which it enables the student to bring to those subjects which, in the wide range of professional reading and study, require the most patient and steady application of every faculty of the mind.

It is greatly to be deplored, that while such are the views entertained of the furniture and discipline necessary to the secular professions, the opinion should to any extent obtain, that a short and superficial course is sufficient as preparatory to theological studies. The demand for ministers is great. But it does not hence follow that there is or ought to be

LOWTH'S LECTURES on *Hebrew Poetry*.

INTELLECTUAL PHILOSOPHY.

CICERO de Senectute, and de Amicitia.

NATURAL PHILOSOPHY, by subjects, (with Lectures.)

ANATOMY and PHYSIOLOGY, (with Lectures.)

LECTURES upon Latin, Greek, Saxon, and Oriental Literature.

CHEMISTRY and NATURAL HISTORY, (with Lectures.)

BUTLER'S ANALOGY.

LECTURES upon English, French, and German Literature.

CONSTITUTION OF THE UNITED STATES. Bayard's Exposition.

CHRISTIAN ETHICS. NEW TESTAMENT.

Orations in English, French, Latin, and Greek, Dissertations and Forensic Disputes, Archæology in connexion with the Classics and HOLY SCRIPTURES, during the whole course.



any demand for such as are utterly unfurnished for the sacred work. The cry for able, holy, self-denying thoroughly-furnished ministers of the New Testament, workmen that need not be ashamed, is loud, and ought to be echoed as coming with solemn injunctions of duty along with it, from the oracles of God. The cry is importunate and earnest, and ought to command reverent attention at every altar, and in every Sunday school, and every Bible class, and every family, throughout the breadth of the land.

Sanctified and thoroughly-trained intellect, primitive and apostolic fervour and zeal, benevolence and enterprise in harmony and keeping with the spirit of achievement of the 19th century, and the spirit of Christ in all ages, is greatly needed in the ministry.—But are we in such need of numerical strength, that our young men must be hurried through a meagre and superficial course preparatory to the seminaries, with intellectual habits the most feeble and desultory—before the energies of their minds have been waked to scarcely a single vigorous and healthful effort, and before they have made attainments which would secure them admission to the Freshman class of our Colleges? Of what patent or stereotyped process have we at length learned the secret, which enables us to do in two or three years of a seminary course, the proper work of seven or eight? Is intelligent and faithful exegesis at length discovered to be of so little importance to the theological student, that no previous philological training is necessary? Does the profound and comprehensive science of Scriptural theology—do ecclesiastical polity and Church history and government, pastoral duties, a chastened and fervid eloquence, deep and simple piety and enlarged Christian enterprise and zeal, demand energies and habits of mind so moderate—patience and self-denial, and steadiness of purpose so little becoming and so little honouring the faith of the Gospel, that students who are nursed by the beneficence and cheered and sustained by the prayers of the Church, are to suffer themselves to be influenced and turned aside from their course by the partial and erroneous views of friends, or by slight impediments, or a desire to enter early upon active service?

*The Episcopal Education Society*, which supports a large and highly promising corps of students upon scholarship foundations at this College, wisely determined to aid none but with the full and distinct understanding that they design to pass through an entire under-graduate and seminary course. And it is believed this circumstance will be found greatly to inspire the confidence and affection of the friends of sound learning and the Church throughout the country. The age demands it. The voice of the Church demands it. Where and to what but the *thorough-training* of our Colleges and Theological Seminaries, with the calling and blessing of the Holy Ghost, are we to look for those well-furnished men of God—those able ministers of Jesus Christ—those self-denying and devoted pastors of his flock, who will “rightly divide the word of truth”—“never ceasing their labour, their care and diligence, until they have done all that lieth in them, according to their bounden duty, to bring all such as shall be committed to them unto agreement in the faith and knowledge of God, and to ripeness and perfectness of age in Christ?”

If it be important to train the mind to habits of thorough investigation, and to a prompt and efficient command of its powers—if it be important to enrich it with the treasures of human and divine science—to familiarize it with the paths of enlarged thought, cultivated feeling, refined taste, pure and exalted motive, and a fearless and self-denying Christian enterprise, there cannot be a doubt of the almost paramount importance of hav-

ing regard, in the whole course of education, to the sound and vigorous health of the body. This, it is believed, is admitted on all hands. But what is to be done? Are we utterly to decry the old and time-honoured systems of education, because the trite motto, "*sana mens in corpore sano*," has not been more distinctly recognized by them? Are we to disregard those profound principles of liberal education which have been tried, and have not been found wanting—because they have not generally, in the Colleges and Universities of our country, been acted upon in connexion with systematic corporeal regimen? No. But it may be our duty in establishing and endowing a *new institution*, to incorporate, as a radical principle, diffusing its healthful influence through every department, what may have been too long overlooked, or from the necessity of circumstances, is still rejected in others.\* It may be, and most unquestionably it is, *our*

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\* 1. In regard to *manual-labour*, or exercise in the College shops, gardens, and farm, as an important if not an essential part of a thorough and truly liberal and valuable education, the sentiment of Plato is adopted as fundamental: that it "*ought to be every where maintained that a GOOD EDUCATION imparts to the MIND and BODY all the power, all the beauty, and all the perfection of which they are capable.*"†

2. The Physical Department of Education in this Institution shall be entitled to an equal degree of attention and supervision from the Board of Trustees and the Faculty, with the intellectual—with this difference, that the exercises of the former shall be considered as subserving and promoting those of the latter—while both are considered as parts of a good education, and in the *prescribed course* of this Institution, not to be dispensed with.

3. Every student of the Collegiate and Academical Department shall cheerfully and faithfully engage in some manual exercise or labour under the direction (more or less immediate) of the Faculty, three hours of each secular day of the week, except Saturday. And on Saturday P. M., from two to four hours, according to directions received from the Faculty, or the Actuary.

4. Each student of the Academical and Collegiate Departments, after the first week of his connexion with the Institution, shall be assigned by the Faculty to some regular employment in the Department of Physical Education, and shall make no change from that employment, without leave obtained from the President. In assigning students to the exercises of the shops, farm, and gardens, the Faculty are expected to consult, so far as circumstances allow, the will of the parent or guardian, or of the student himself; and to have reference to any skill which he may have previously acquired in any mechanical, agricultural, or horticultural employment—as well as to any decided taste or adaptation of the views and tact of any student to any one of the various kinds of exercise.

5. Every student shall, if assigned to any regular daily employment in the work-shops, be required to furnish his own tools. This requisition is based on the same principle which requires him to furnish his own books.

6. Every student who is assigned to the farm or gardens, and is furnished with regular employment, shall, after his credit account shall have been opened by the Actuary, pay into the treasury *one dollar* each term, as in part payment for the use of agricultural and horticultural implements.

7. The first twenty weeks of a student's connexion with the Institution, shall, in every instance, whether the student have previously learned any mechanical trade or not, be considered as *initiatory* in regard to manual-labour.

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† Ουκ ουν οτι μεν ταιματα και ψυχας την γε ορθην παντας δε τροφην φανεισθαι δυνα-  
μενιν ως καλλιστα και αριστα εξεργαζεσθαι, τουτο μεν ορθως αιρεται πλου.—PLATO.

*duty*, in laying the foundation of an institution which will, we hope, send forth well-trained and strong men to fill the great trusts of religion and

If, in the opinion of the Faculty, after consultation with the Actuary, any student shall not have acquired, after twenty weeks, such a degree of skill as that he can pursue his exercise with such a degree of pecuniary profit as to render it proper, upon the general principles on which the books of this Department are kept, to open a credit account with him, he may be continued in his exercise as *initiatary* such additional time as the Faculty shall think necessary or expedient.

8. After a student shall have finished his *initiatary* course, and shall have been presented by the Faculty to the Actuary as having finished it, it shall be the duty of the Actuary to open a credit account with him.

9. The basis of all credit entries in the books of the Actuary, shall be the *actual profit resulting from work performed*, on five days of the week, and not any *supposed* or even intrinsic value of the said work. These accounts shall be adjusted with each student only at such times as the Actuary shall appoint, when he shall have been able to ascertain the exact, or to have approximated as near as in his power toward the exact amount of the *actual profit*.

10. At every settlement with a student, in reference to his credit account for manual-labour, (which account shall be kept wholly separate and apart from his College bills,) the Actuary shall deduct eight per cent. from the amount of credit. The amount arising from this deduction, shall be paid into the College treasury, as in part payment for the rent and use of shops and grounds, and other expenses incident to the management of the Department of manual-labour.

11. There shall be at least one general muster for manual-labour on each secular day of the week, under the direction of the Actuary, subject to the President or some other College officer; and each student shall be under the same obligation to be punctually present, and to observe every regulation established for the police of the muster, as he is to observe the laws and regulations which relate to the recitation and lecture rooms.

12. After the sections are dismissed, it shall be the duty of each student to proceed without delay, under the direction of the Actuary or of the Præfect of his section, as the case may be, to the exercise assigned to him; and unless previously excused by the President or by the Actuary, to continue diligently employed in the business in which he is engaged until, at the close of the time of exercise, he is dismissed by the Actuary, or, under his direction, by the Præfect of his section.

13. The exercise or work of all the students, during the hours regularly assigned on each Saturday afternoon, will not, in any sense, enter into the credit account of the Actuary. Each student will be required cheerfully and faithfully to perform the duties assigned to him in embellishing the grounds, or in any work of the shops, farm, gardens, &c.

14. Any student refusing to comply with the direction of the Actuary, or to engage diligently and in proper spirit in the work or exercise assigned either on Saturday P. M., or the other secular days of the week; or who wantonly injures any agricultural implements or tools not belonging to him; or any article of manufacture; or who shall make a wasteful and careless use of the boards or other stuff used in the shops; or who shall, without the permission of the Actuary, appropriate any thing from the shops or grounds to his use; and any student manifesting dissatisfaction with his credits, shall be responsible to the College authorities upon the same principles, in regard to penalties, as in the Intellectual Department.

15. Each Præfect shall exercise the authority committed to him by the Ac-



science and legislation, for generations to come—to see that provision be made while the elements are under our hand, for sound health of body, active industry, endurance of fatigue, and firm Christian manliness of character. We may be pardoned, in the nineteenth century of the Church, for being unambitious of seeing among our alumni any of those specimens of “*diluted* manhood,” who associate the idea of vulgarity and meanness with all manual labour. The time has come when we may speak at large on this subject. The time has come when sedentary invalids of all professions are rising up by hundreds—nay, by thousands, and demanding in a voice which cannot fail to be heard, and which must be obeyed, that systematic and regular manual labour be incorporated in the very frame-work of our new institutions. Nay, a voice still more solemn comes up from the premature graves of genius and erudition, and eminent professional usefulness, entreating us to lay aside prejudice—to look at facts—to inquire gravely and earnestly what can be done to save our most promising young men from those College diseases which so often utterly blight their prospects of usefulness.

There has been a great deal of very specious philosophy thrown away on this subject. The theoretical have theorized, and the *practical* have experimented, and innovators have innovated, and been made ashamed of their innovations. With all this we have no sympathy, but we believe that a well organized College, adopting at its very foundation healthful manual labour, as a means of preserving and sustaining health, lessening the expenses of education, and invigorating the whole character, may demonstrate by a steady and judicious course—by the unfeigned attachment of its students to this exercise—by the *men* whom it sends out from its halls—by its exemption from the vices attendant upon physical and intellectual indolence, and the misery entailed upon confirmed and slow-wasting *college diseases*, that the alternation of labour and study, together with short seasons of leisure and recreation, is the course which sound wisdom dictates, and which sound wisdom does and will approve. A powerful reaction has been produced upon the public mind on this subject, from which it is only just recovering. Schools have been established with the most meagre and inadequate provision for profitable and agreeable manual labour, without proper reference to their location, with injudicious arrangements in regard to board, with very little to inspire public confidence in the way of experience in teaching and government. What wonder, if there has been here and there a failure? What wonder, if those whose attachment to what is old, and aversion to every species of enterprise, whether based upon sound practical wisdom, or flimsy theory, should be eagle-eyed in discovering these failures? What wonder, if they should

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tuary, under his special direction; and shall be responsible to the Faculty for the faithful discharge of his duties.

16. Each pupil of the Select School shall be assigned such manual exercise by the Faculty as may be adapted to his age, for a time not exceeding two hours of each day of five days of the week, and not exceeding three on Saturday afternoon.

The *initiatory* course of students in this department will, in consideration of their age, in general, be from 20 to 40 weeks, or longer as the case may be. When this time shall have passed, and a pupil is presented by the Faculty as having passed it, the Actuary will open a credit account with such pupil, upon the principles stated in the 4th section of this chapter.—*Laws of Bristol College, Chap. vii.—Manual Labour.*

not stop to examine very scrupulously the *causes* of them? What wonder if, according to the loose modes of reasoning in such matters, they should come to the grave conclusion, that because a *mere ephemeral school*, situated, for example, in Indiana or Michigan, remote from any large town which could offer a market for the manufactures of its shops, or the products of its gardens or farm, established without money and without scarcely a single element of a permanent and durable character—what wonder, if, upon the failure of such an affair, the grave conclusion should be jumped at, that manual labour cannot be incorporated with a permanent College? It is one thing to attempt to chain manual labour to a sliding sand bank, and try to make the world believe that after all, the way to educate mind, is to make students carry a heavy load up and down a sand hill for a year or two, and quite another thing to incorporate with a College erected upon a permanent basis, and of durable material, such a modification of manual exercise or labour, as is consistent, and in keeping with the soundest and most intelligent views of the laws of the intellectual and physical constitution of man, and of the best training in a course of liberal education.

The founders of Bristol College do not claim to have been wise above what is written, in the chapter of human experience and observation, in regard to the importance of affording to its students the means of healthful and useful exercise, in connexion with an extensive and full course of studies. They are not unaware, however, of the erroneous views which are still entertained by many in regard to the *primary object* of this exercise. They wish that it may be distinctly understood, that *gain in money* on the part of the student should be entirely secondary. They have attached the College work-shops, and farm, and garden to the institution, and made provision for systematic and regular and profitable exercise in manual labour during the intervals of study, mainly with a view to the health of the students. They do not overlook the intimate connexion which subsists between sound physical health and firmness of character in literary men; between strength of nerve and strength of purpose, and high and holy enterprise and self-denying zeal in those who are to be trained to endure hardness as good soldiers of Jesus Christ. They wish to be circumspect and cautious in regard to the motives that may seem to be held out to students on the score of manual labour. Such will be the facilities for profitable exercise, after the range of shops shall have been finished, and the agricultural and horticultural arrangements shall be complete, that every student may realize so much as considerably to diminish his College expenses, *after he has become familiar with the use of tools, and inured to exercise*. There should, however, be no mistake on this subject. The first twenty weeks—the initiatory period established by the Board—will result in no actual gain in money to the student. The reason and necessity of this arrangement must be manifest to every one who is the least acquainted with the time actually demanded in every kind of mechanical employment, to acquire a sufficient degree of skill to earn any thing. Students should enter upon their exercise, therefore, under the impulse of higher motives: resolved to make manual labour subservient to more vigorous and powerful scholarship; to firm health of body, and to habits of endurance and self-denial, and for the *first months* of the course to be satisfied with the incalculably valuable gain of these alone, and with laying the foundation in the strength of muscle, and the skill they acquire for such pecuniary gains, during the subsequent years of College study, as may, in cases where such aid is necessary, be applied to the expenses of books, &c., in others, to the commencement of private libraries, or to objects of Christian beneficence.

It is deemed important by the Board of Trustees and the Faculty that the features of the undergraduate course in this institution should be more fully brought before the public, as its organization is in some respects peculiar. The SELECT SCHOOL constitutes the first or lowest department, and is designed for boys between the ages of ten and fifteen. This department is arranged on the same general principles and plan as that of the large and excellent school for boys, "The Flushing, Institute," established and successfully conducted by the Rev. W. A. Mulenburg. Its number is, however, designed to be small, the College Laws limiting it to *twenty-five*. It is, in a very pure sense, *select*. As a school for boys it is distinct from the College proper, yet as a department of the institution it is under the constant religious guardianship of the President as pastor, and of the teaching and influence of the other College officers. The pupils in this school are most of them preparing for the Freshmen class of the collegiate course. They study under the special superintendence of the Teacher of the Latin and Greek classics, and occupy dormitories nearly adjoining his room. Particular attention is paid to their English studies, and the most constant paternal care exercised over them. They take their meals in the College refectory with several of the officers of the institution, and the students of the other departments, and worship with them morning and evening and on Sunday, in the Chapel. It cannot fail to be seen that so select and limited a Christian school for boys, connected with a College, the majority of whose students exhibit the influence of pure religious example—the most powerful of all ways in which the truth, in the very beauty of Christian holiness, can be enforced—presents strong attractions to parents. The association of the pupils of this department with the students of the higher College classes—the majority of whom are young men—the examples of intellectual and manual industry every day before them—the influence of the manners and scholarship, as well as the piety and pure principles of the members of both the higher departments, exert the most salutary influence in the development and formation of their character.

It is proper to remark, in this connexion, that this Select School of the College is, in its general arrangements, adapted to the views and circumstances of those families of the Episcopal Church and others, who not only appreciate the value of religious instruction and guardianship in connexion with the best advantages of intellectual and physical culture, and the influence of an atmosphere so thoroughly pervaded by the influence of Christian example; but who have the ability and the disposition to meet the necessary expenses of such a preparatory course for their sons at the most critical and important period of their education.\* It has been, and is a cherished object of the founders of this institution, while they afford to young men in the collegiate and academical departments the choicest facilities of a thorough liberal education at the lowest possible charge, and provide by their scholarship foundations, for a large number of students, who, without means, are panting for the service of the ministry of the Church, to sustain, from the very commencement of its history, this precious religious school as a *means of usefulness* scarcely less important than the College itself. Many of the most promising sons of the Church will, they trust, if their efforts are encouraged by adequate patronage and

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\* See p. 40. Annual Expense in the SELECT SCHOOL.



support, commence their training for eminent usefulness in this department of the Institution.

The next division in rank is the **ACADEMICAL DEPARTMENT**, (denominated such in the sense of academical training preparatory for the course of studies of the **COLLEGE PROPER**,) but distinct in all its arrangements from the Select School, and designed for *young men*, or youth over *fifteen*, who have either begun, or who are about to enter, upon studies preparatory to the Freshman class. The majority of the students of this department, which is limited to *sixty*, are over *nineteen* years of age, and large numbers of them studying with an ulterior view to the ministry. This department is organized on the general plan of the New England academies, with this important difference, that the students are in constant habits of association with the College students, and prosecute their studies under the tuition of the College officers, who alternate in sitting with them in the study-room, and who hear their recitations in separate rooms appropriated to the purpose. They are members of the same Christian household, and participate in the advantages, not only of a critical and thorough preparation for the subsequent course of collegiate studies, but of the literary atmosphere created around them; of the retired location of the Institution; its exemption from village and city temptations; its physical exercise, and the spirit of active and benevolent enterprise which pervades it. The students of this department are expected to remain connected with it from one to three years. This will depend upon the degree of advancement in their preparatory studies when admitted, and upon their application and success in study.

It will be perceived that these two departments, while they present for the respective classes of students for whom they were designed rare advantages, subserve, in several very important views, the interests and the usefulness of the **COLLEGE PROPER**, the highest department at present organized. The Freshman class of the College will be yearly reinforced by students from the first forms both of the Academical Department and Select School, thoroughly and critically trained in their studies, and accustomed to understand what it is to be *in statu pupillari*, and what it is to enjoy faithful religious teaching, where the popular sentiment around them impresses and enforces it. The College will derive from these two subordinate departments important aid to its revenue, and what is by no means to be overlooked, will secure the prayers and influence and efficient patronage of many, whose sons, but for this arrangement, must be excluded from its privileges, and exposed to influences, during their preparatory course, hostile to their spiritual interests, and, in many instances, to their habits of study.

By a recurrence to the first pages of this Appendix, and to the note on the 29th page, presenting the range of collegiate studies, it will be seen that no partial or superficial course is pursued. And we wish it to be well understood before students apply for admission, that this course cannot be accomplished without a considerable maturity of mind, and the most exemplary diligence in application.

## NOTICE TO PARENTS AND STUDENTS.

THE Collegiate year commences on the first day of October. Students designing to apply for admission into the FRESHMAN, SOPHOMORE, and JUNIOR CLASSES of the College proper, are expected to be at the Institution for examination by 12 o'clock on the day preceding. They are referred to the note on the 28th and 29th pages of this Appendix (embracing the preparatory and collegiate studies,) for information as to the subjects and authors required for admission to the Freshman class, and are requested to observe, in reference to admission to either of the other classes of the College proper, or to the Academical Department, or the Select School, the following extract from the College Laws:

"No person shall be admitted to the Freshman Class of the College, till he has completed his fourteenth year, nor to an advanced standing, without a proportional increase of age.

"Every candidate for admission to an advanced standing shall be critically examined on all the subjects and authors recited by the class which he desires to enter, and no such candidate shall be admitted to such standing, unless he shall be found fully qualified for the same.

"Any student, however, who comes recommended from any other College, will, if he present full and satisfactory testimonials of pure and unblemished character, and meet all other requisitions of the laws relating to the admission of students, be considered as entitled, without examination, to the standing which he held at the time of his taking a dismission from such College.

"No student can be admitted as a member of any one of the classes of this College, from any other College, unless he produce a certificate from the proper authority, of his regular and honourable dismission and standing.

"No student shall be admitted into either department of the Institution without a specific and well accredited testimonial from the instructor, or instructors, under whose tuition he had been, or the persons with whom he had lived, immediately previous to his application for admission. To this there must in every case be added a testimonial from some other person to whom he is well known. These papers must certify fully and explicitly to the pure and correct moral character of the individual presenting them, and to his exemplary diligence in study, if he has been previously engaged in study. These testimonials must be handed to the President.

"Every student must deposit with the Actuary [who has the charge of the fiscal concerns of the Institution,] at the time of his entrance, at least one half of the annual charge. At the commencement of each succeeding term, during his connexion with the Institution, the same advance payment must be made; those special cases only excepted, which, in the judgment of the Actuary, should be referred to the consideration of the Trustees, together with the cases of those students who are on the scholarship foundations of the Episcopal Education Society, and those others to whom tuition is gratuitous. These last must pay their bills quarterly in advance, or give satisfactory security.

"Any student of the Collegiate or Academical Department, entering after the opening of a term, or leaving before the close of it, shall pay the tuition for the whole term. Any student of the Select School, entering after the commencement of a term, or leaving before the close of it, shall, unless the occasion of his absence be that of illness, pay the amount

of the semi-annual charge in that department. No absences from the Institution of less than one term, shall be deducted from the regular bills, and then only the item of board shall be deducted.

"Every student, at the time of his admission, shall enter in a book kept for that purpose by the Secretary of the Faculty, his name, age, place of residence, and the address of his parent, guardian, or the person at whose charge he is received. A copy of the Laws will then be given him, and charged in his bill."—*College Laws, Chap. iii. Sec. 1, 2, 3, 4, 5.*

### STATEMENT OF EXPENSES IN THE COLLEGIATE DEPARTMENT.

All undergraduates of the Collegiate Department, except those who are on the Scholarship foundations of the Episcopal Education Society, or who are supported by benevolent individuals in their preparation for the Episcopal ministry, or those who are pursuing the same course without any other aid than that which they derive from manual labour and teaching, [*such receive their tuition gratuitously,*] will pay for the forty weeks of term-time—for board, \$1 37½ per week, - - - - \$55  
 For tuition, - - - - - 35  
 " Room-rent, - - - - - 10

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100

A charge of \$2 will be entered in each term bill for repairs and painting of buildings, and for servants' care of rooms, not including making of fires and making of beds. Each student will have the care and charge of his own washing—[\$2 50 to \$5 per term]—and will be charged at the close of each term his proportion of the expense of fuel and oil furnished by the Actuary. *Each student will be required to furnish his own lamp, single bedstead, mattress, and bed-clothing, wash-stand, wash-bowl, pitcher and tumbler, towels, and room-furniture.*

Beneficiaries of the Episcopal Education Society will be required to present to the President, certificates of the Corresponding Secretary of the said Society, that they have been accepted by its Board of Managers, and of the particular Scholarship to which they have been designated.

Beneficiaries supported by other societies, or by individuals of the Episcopal Church, together with such as support themselves by teaching and manual labour, will be required to present to the President certificates, signed by at least one clergyman and two laymen, that from personal acquaintance, or from the fullest evidence derived from others, *they are believed to be truly pious, possessed of such talents and spirit as will render them apt and meet to exercise the ministry, and that they are believed to be moved to this work by truly conscientious and scriptural motives.*

All monies designed for expenses in any way, not included in the above items of \$100, must, if the student be under eighteen years of age, be placed in the hands of the President, and each student will be required to keep an account of all monies received and expended under his direction.

### EXPENSES IN THE ACADEMICAL DEPARTMENT.

The charge of students in this department, (*none being admitted under fifteen years of age, nor for less than one year,*) will be for board, tuition, and room-rent, for the academical year, \$125.

Each student will pay for incidental expenses, for repair of buildings,



and servants' care of room, \$2; will have the charge and expense of his own washing—[from \$2 50 to \$5 per term]—and his proportion of the expense of fuel and oil, furnished by the Actuary. He will be required also to furnish his own bedstead, mattress and bed-clothing, wash-stand, wash-bowl, towels, and room-furniture.

*Beneficiaries of the classes specified in the above statement, if they are pursuing their studies with a view to the collegiate course in this Institution, will, if they present the required testimonials, be admitted to the Academical Department at the same annual charge as is made for beneficiaries of the Collegiate Department, for board and room-rent. The charge for incidental expenses, for servants' care of rooms, the arrangement for washing, fuel, oil, &c. will be the same as specified above.*

All monies designed for expenses, in any way, not included in the annual bill of \$1 25, the regular charge in this department, *must, if the student be under eighteen years of age, be placed in the hands of the President, and each student will be required to keep an account of all monies received and expended under his direction.*

## EXPENSES OF THE SELECT SCHOOL.

The charge in the Select School, including tuition, board, room-rent, fuel, oil, washing, care of clothes, servants' attentions to rooms, and *in special consideration* of the supervision and care exercised in establishing, at the early age of the pupils of this department, [between ten and fifteen,] correct habits of study, imbuing their minds and hearts with pure religious principles and influence, will be *two hundred dollars. Each pupil of the Select School will be required to furnish himself with a Bible and Prayer-Book, with a narrow bedstead, hair or wool mattress, four sheets, four pillow-cases, with other bed clothing, four towels, (all marked with his name and the residence of his family,) nail, tooth, cloth, and hair brushes.*

All monies designed to be expended by the pupils of this department, in any way not embraced in the items for which the annual charge of \$200 is made, must be placed in the hands of the President, and each pupil will be required by him to keep an account of all monies which he receives and expends under his direction.

## RECAPITULATION OF EXPENSES.

### COLLEGIATE DEPARTMENT.

Board, 40 weeks of the Collegiate year, \$1 37½ per week,	-	\$55 00
Tuition,	- - - - -	35 00
Room-rent,	- - - - -	10 00
		<hr/>
		\$100 00

Incidental expenses for servants' care of room, for repairs

and painting of buildings, per term, - - - \$2 00

Washing, per term, from \$2 50 to 5 00

Fuel and oil, - - - - - *its cost.*

## BENEFICIARIES.

Board, 40 weeks of the Collegiate year, \$1 37½ per week, -	\$55 00
Tuition, <i>wholly gratuitous</i> .	
Room-rent, - - - - -	10 00
	<hr/>
	\$65 00

Incidental expenses for servants' care of room, and for repairs and painting of buildings, per term,	\$2 00
Washing per term, from \$2 50 to	5 00
Fuel and oil, - - - - -	<i>its cost.</i>

## ACADEMICAL DEPARTMENT.

Board, tuition, and room-rent, for the Academical year, -	\$125 00
Incidental expenses for servants' care of room, and for repairs and painting of buildings, - -	\$2 00
Washing, per term, from \$2 50 to	5 00
Fuel and oil, - - - - -	<i>its cost.</i>

## BENEFICIARIES.

Board, 40 weeks, Academical year, \$1 37½ - - -	55 00
Tuition, <i>wholly gratuitous</i> .	
Room-rent, - - - - -	10 00
	<hr/>
	\$65 00

Incidental expenses for servants' care of room, and for repairs and painting of buildings, per term,	\$2 00
Washing, per term, from \$2 50 to	5 00
Fuel and oil, - - - - -	<i>its cost.</i>

## SELECT SCHOOL.

Whole charge, - - - - -	\$200
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It is desired by the FACULTY that students furnish themselves, so far as practicable, with a supply of books for each term, during the vacation. By recurring to the schedule of the preparatory and collegiate studies, (note, pages 28 and 29 of this Appendix,) it will not be difficult, in most instances, to ascertain what books may be wanted.

The College Laws explicitly require each student to present to the Secretary of the Faculty, at the time of his admission, [the time of his entering his name, age, residence, &c.,] and at the commencement of every subsequent term, a faithful certified copy of all his books, embracing both classical and miscellaneous, and of the newspapers and periodicals to be sent to him during the term.

N. B.—No arrangements will be made for the reception of students at the College premises at the commencement of the ensuing term, sooner than Tuesday, the 30th of September, and all will be expected to reach the Institution punctually by the day following, (Wednesday, the 1st of October.) *The rooms of the new College edifice are expected to be in readiness for students.*

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\* Late Assistant PROFESSOR of Mathematics at the U. S. Academy, at West Point.

† THIS CHAIR was erected at a recent meeting of the BOARD OF TRUSTEES, and a gentleman of distinguished philological attainments, who has recently returned from a residence of several years in the Universities of Germany, appointed to fill it. Sufficient time has not elapsed since this appointment was made, for the Professor-elect to have signified his acceptance.

† The duties of this Chair are temporarily discharged by the PRESIDENT.

